1952

THE
A. M. E.
ZION
QUARTERLY
REVIEW



The A. M. E. Zion Quarterly Review

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OUR CHURCH AND HOME MISSIONS

How many times have we used the words "crisis", "alarming", "we are at the cross roads"? Perhaps these terms and many others have become mere trite phrases as far as many of us are concerned. But the continual postponement of action on the part of the Church merely will intensify the situation when the final day of reckoning is here. This quadrennium may well see the A. M. E. Zion Church's final retreat from the vast Southwest. For the past four years individual after individual has attempted to tell the church of the great necessity of aggressive action in this section of our nation. It can be said that the recent session in Brooklyn took little heed of anything which has been said. We may label our actions as we will but to the Editor it appears that we have been too well governed by selfishness, singleness of purpose and a closed mind. We realize these are harsh statements but there are few nice words which can be used in a situation which in itself will bring us into the next General Conference a smaller denomination than we are today. We are well aware that we need to be cautious along all lines. That's just good sense and good judgment, but turning one's back on a given ailment never brings recovery. It only insures death.

We wonder if we had full courage at Brooklyn. Or, did *self*, the urge to preserve our own existence at the highest level possible, prevail. Let's look at the facts.

Three Bishops during the last four years have called our attention to the fact that the A. M. E. Zion Church is a *shrinking* organization in the Southwest. One other has brought to our attention the thought that our second most populous state is not the stronghold it was several years ago. We sincerely wonder if we have listened to their words.

Our Educational Program

The late Bishop Buford F. Gordon attempted to tell the church that the only way to make Alabama a growing force was to establish Lomax-Hannon as a four year college and train a leadership which would be interested in Alabama. The Christian Education Department, through its Board of Christian Education, School and College, acted along this line by making the school a four year college. It should be clearly understood that the aim in all these actions was to attempt to create a source of leadership for this area as well as that of the Middle South. Not only does our leadership recognize that this is the emphasis area of the nation but the church's future must depend on our actions in this section.

To further implement the work at Lomax-Hannon Bishop Gordon began a building project which was well along at the time of his death. Examined closely his every action can give us a key to that which he felt was needed to make Zion safe and fruitful in Alabama.

To the West, two other projects designed to give us better leadership were underway. Bishop Gordon, before leaving Mississippi, began the task of moving Johnson Memorial from the rural section where it has been located for years, to Batesville where it could be of greater service. There 14 acres of land were secured which is to serve as a campus of the institution. Again, the Zion Church was aware that if we are to rehabilitate ourselves it has to be done primarily through trained leadership. Bishop James Clair Taylor went ahead with these basic plans, securing a house which is to serve as a principal's residence. Bishop Spottswood has begun action by calling a meeting to bring Johnson Memorial into existence as soon as possible.

The Walters-Southland situation has plagued us for the past four years without letup. Litigation, a small and inadequate student body, handicaps of location, all have brought us to the place where drastic action cannot be delayed much longer.

The Importance of the Area

Methodism has long been a dynamic force in evangelism. The Zion Church has considered this a major part of our program since the early days of Varick and Rush. The Middle South and Alabama must concern us for this reason if for no other. The Church is needed for its spiritual and social leadership, its fair thinking, its faith, its saving grace.

Beyond this it may well be said that the future of the denomination may rest upon our aggressive action here. THIS IS THE INDUSTRIAL SAFE ARC of our nation in case of war and here Zion Church is at its weakest. Houston, Texas, is the largest city in the South as yet, even though scores of Zion members have moved to that metropolis it has no church of our denomination. While once flourishing churches such as Dobbin, have seen a constant loss in membership we have not provided for them in the urban centers to which they have gone. Fort Worth, San Antonio, Dallas, Waco and many other cities have only Zion missions. One travels from Dobbin to New Orleans before he finds an opportunity to worship in another Zion Church. If he strays too far away from the Illinois Central Railroad in either Mississippi or Louisiana he is churchless so far as Zion is concerned. But there is another angle which we should consider.

Suppose war came. We have crises in our economic structure now. What would it be in that instance? Could we survive without the economic strength of the following Conferences: New England, New York, Western New York, New Jersey, Philadelphia and Baltimore, Allegheny, Ohio, Michigan, Indiana and Missouri? It would mean the loss of more than \$91,000 or close to one-half the total amount allocated to the Finance Department and

Christian Education Department combined. The Educational budget loss would more than equal the amounts now allocated to both Lomax-Hannon College and Clinton Junior College, or more than \$38,000. In other words, war would mean that we would be forced to adjust our economy to two-thirds of our present spending. Perhaps other denominations are just as vulnerable but in our instance we would have no great segment of our church in this rich middle south area to whom we might appeal for a *second mile* effort. No other denomination of our group is in this position.

What Are We Going To Do About It?

That's the major question—what are we going to do about it? Again we have placed weak conferences with weak conferences. We agree that the arrangement is a little better than that of 1948 but it is hard to see how Arkansas can help herself and at the same time aid Texas and Oklahoma. Perhaps Bishop Spottswood has a solution but this Editor has yet to run upon solutions of this type of problems which did not demand good sound currency. It is too much to hope that other richer areas will open their hearts to the need. We should have greater faith in the ultimate good intentions of man but we can only base our decisions on past performances. We do hope that individual churches, individual ministers, will see the need and somehow answer the call. Bishop Taylor proposed a solution in Brooklyn but how many of us will have the courage to seize upon this method?

Outlooks Need To Be Changed

In this middle south area someone will have to change basic outlooks. Since the establishment of the first A. M. E. Zion Church in this section ours has been an agrarian society. Churches were not only located on plantations but were practically owned and maintained by the plantation owner. Ministers "commuted" to the churches every Saturday or Sunday and were *expected* to leave not later than Monday. Out of this situation came organizations weak in initiative, and leadership void of other than connectional responsibility. With the mechanization of the plantation system scores of Zion families found their services no longer in demand and population shiftings resulted.

Two major wars have contributed their effect as well. Young Negroes who have tasted more abundant living have either moved to the larger urban centers or gone North seeking greater opportunities. In many cases only the very old and the very young remain behind. Had the Church been firmly established in the cities many of these people would be found in our denomination today but instead we can turn to Mississippi and note but one church with services every Sunday. The effect not only has been felt in local and state communities but the difficulty of adequate church housing in our large Northern centers has been a constant reminder of our ineffective methods. Belatedly we have begun projects in Chicago and St. Louis which bring some hope but not

enough. Metropolitan Church in St. Louis faces the difficult problem of somehow training its children and youth now living in homes a considerable distance from the church. It is our belief, however, that Dr. Cooper will lead the way towards the remedying of this matter. In Chicago, the large Zion Churches are Walters, pastored by Dr. D. P. Thomas and Blackwell, ministered by Dr. Beck. They will tell you that the Negro community is extending its borders South and West. The success of the new Martin Temple Church under the leadership of the Reverend R. H. Collins Lee, therefore becomes of paramount importance.

A Matter Of Concern To The Denomination

It appears to this Editor that somehow, very soon, we must become Home Mission conscious. Unless we recognize a definite lack of concern for our church of another generation the nearsightedness so often exhibited must be cast aside for a distant view and since the General Conference took little or no cognizance of the needs it appears to this writer that the Connectional Council, the Bishops, General Officers and Board Members of the denomination must map strategy that will work.

The cults of comfort are in error, and they have no worthy answer to trouble when they tell us to dodge it by metaphysical gymnastics, or to *think* it away. The Omar Khyyams are useless, too; they have no answer but to suggest that we damn "this sorry scheme of things"; they want a world that is all pleasure and no pain. These light, easy answers are based on the false assumption that the goal of life is happiness, peace of mind, and comfort. It isn't.

Holiness, not happiness is the goal of life. So, when God molds a man, He puts weights on him, gives him burdens to lift, crosses to carry, hardships to endure, tribulations over which to triumph. All is a profound mystery, to be sure. A little boy wanted to know why vitamins are always put in spinach and never in ice cream, where they should be. Don't ask me why, but for some strange reason our sweetest songs come out of our saddest thoughts; the Negro spirituals are the sad songs of a sad race, and they are the loveliest music in America! Arnold Toynbee, the historian, traced it through history in his monumental study. In a chapter entitled "The Stimulus of Blows", he shows how hardy civilization has come to birth in response to challenge: "The greater the challenge, the greater the stimulus." Without weights, even civilization cannot keep going. A little boy was leading his sister up a mountain path. "Why," she complained, "it's not a path at all. It's all rocky and bumpy." "Sure," he said, "the bumps are what you climb on."—From "Ride the Wild Horses," by J. Wallace Hamilton (Revell).



Africa Francese — Dahomey — Felicien Hountondjl: Way of the Cross: Jesus meets His mother.

CHRISTIAN ART IN AFRICA

by

Florence Turvey Reeves

During the long years when Africa was insulated from European influences by 7000 miles of mountains, desert and sea, the African "carpenter" carved crude wooden objects necessary for the ceremonies of his tribe. These ceremonies were generally the complex mixture of magic and religion of a primitive society. The many and varied wooden carvings and masks are regarded today not merely as ethnological curios but rather as the beginnings of indigenous art in Africa and this work is now looked upon as one of the natural sculptural styles of the world. It is distinguished by distortion, extreme simplicity, a unique crudeness, a primary concept. It is vigorous, independent, decorative and has a freshness in complete contrast to the smooth classic beauty of the Western world.

Just as it came natural to Chinese painters to depict the life of Christ with exquisite delicate strokes on the traditional scroll, so it is truly representative of the Christian artist of Africa to produce sculpture rather than painting. With the impact of Western civilization which the white man brought, Africans were influenced in many and subtle ways and the craftsmen could no long stay isolated. African Christian sculptors definitely show Western influence, yet in spite of that they are original, highly individual, and accomplished craftsmen.

"Saint Peter and the Cock" by Bruno Hounntouaji of Benin shows a psychological interpretation of Peter's Denial. This creative African seems, as yet, to be relatively free from the blighting hand of Western modernism. This shows a dexterity, a freshness, and is strong in design. The total effect is completely convincing partly because it is so far removed from any traditional conception. In the Christian Church in Africa works of art can be used as they were in the early days as instruction for the faithful but the emotional possibilities are as great as ever.

In the mind of Peter, the cock has grown out of all proportion to its actual size. There is an analytical realism here amazing in its detail. The cock struts, his tail feathers are lifted aloft, his foot is raised and stretched forth, his beak is wide open, crowing his long, loud, piercing "cock-a-doodle-do". He puts all his uninhibited animal vigor into greeting the morning. There is an apparent love of surface decoration seen in the lines of the tail, the dot design in the wings, the feather of the breast and in the exactness of the comb and wattle. Observe the size of the eye! Even the vision of the cock is enlarged and distorted in Peter's mind!

In the figure of Peter there is a telling use of dramatic gesture. The



barsh, primeval, penetrating crow has exerted its magic power on Peter and for the moment he stands literally consumed in the terror of the realization of what he has done. The surprise in his face is almost completely overshadowed by the amazement of his bodily stance. He seems to be literally taken off his feet to the point of being all but knocked over. His balance is maintained by the sharp, quick outthrust of his arms, the rigid tension of his hands, and the weight of his heavy sleeve as it follows the flight of the arm. The sculptor has put all his power of expression in the dynamic figure of Peter and one feels his rigid body beneath his flowing robes. Although Peter has denied his Lord, the sculptor gives him the nimbus to indicate his repentance and his life of good works which followed. This is a new, fresh, unspoiled interpretation of the incident, filled with deep emotion and hypnotic force, expressed dramatically, yet honestly, and above all, it is a true document of faith.

"Jesus Meets His Mother" by Felicien Hountondji of Dahomey, French Africa, is also unique, different, striking, original and modern. The heavy plain cross is braced by the relatively slight figure of Jesus and held erect. The tall, slim, precise figure of Mary, the Mother, now towering above her Son is modern in every detail. All the grief and primitive emotion of the loss of her eldest Son is expressed in her sad face, her eager lips, and her hands reaching out beyond to fold Him to her breast. Her flowing mantle extends from her head and flows to the floor thus giving a balance to the impassive, semi-emaciated figure of Mary.

Amidst the stress of carrying the Cross, Jesus stretches His neck to reach His Mother to give her one last gesture of affection. There is a nimbus about His head which is here in profile. His beard is stylized and the eye-brows of both figures greatly emphasized over the lowered lids. The mixture of the stream-lined modern touch and the rather naive primitive interpretation gives the work a charm and fascination as well as an elusive depth of religious emotion. But one is most conscious of the Cross—it looms large before us and the sculptor gives a glimpse of the human and the Divine in the man Jesus.

In the wood carving of "The Crucifixion" by Job Kekana a Bantu, one immediately sees the Western influence. The Celtic Cross—where the circle of eternity is combined with the Cross—is one of the very oldest of the early forms of the cross. The circle suggests the eternal quality of the Redemption and here within it we see the grape vine so often used in Christian decoration. This suggests the Eucharist as well as the words of Our Lord, "I am the vine ye are the branches. At the top of the Cross are the letters I. N. R. I. standing for the Latin words, Iesus Nazarenus Rex Iudaeorum, or "Jesus of Nazareth, King of the Jews." Below, in English, is the prayer of the two standing at the Cross, "Have mercy upon us."

But in spite of all this, the work definitely breathes Africa. In the back-



ground are the round huts with the thatched roofs of the native village and the deep grass of the African veldt leads up to the huts. The faces, too, are African, with the thick tightly curling crop of hair, the heavy lips, the broad flat noses. Mary, the Virgin, wears a kerchief around her hair called a "dook", worn by Bantu women. John, the beloved Disciple has his blanket wrapped about him.

The figure of Jesus occupies most of the cross. The body is in semi-profile but the face is in full profile. The arms are stretched out on the cross beams and the hands, pierced by nails, are relaxed and beautiful. There is no agony in the face, only sorrow, deep and abiding. It would appear that this was definitely made to be a Christ of contemplation, rather than a realistic figure showing the agony of the Cross. Behind the head and shoulders of Our Lord is a large nimbus, the outer rays all leading toward the face, reminding ous of His Divinity.

Through these presentations of Christian subjects by African sculptors or in the delicate paintings of the Life of Christ by Chinese artists, we can hardly fail to realize anew that Christianity is a universal faith. Its message fits into all ages, every culture, any race, so that no matter in what forms it may be expressed, we are aware of a keen spiritual insight not otherwise available to us. Christianity is truly a world religion!

Jean Ingelow once said, "I have lived to thank God that not all my prayers have been answered." This statement seems an utter misunderstanding of prayer. There is no such thing as an unanswered prayer. Each will be able to recall times in his childhood when he went to his earthly father asking for things which were not best for him—things which might have proven disastrous if they had been given. In his wisdom, in his concern for the well-being of his own—even in his limited vision of life ahead—the earthly father knew the thing asked for would not be good, and though it was hard to do, though it hurt him as much as it hurt his child, he gently but firmly said, "No." The same is true of the Heavenly Father. He wants what is best for His own. Sometimes He, too, must say "No", to some cherished hope, but even then, in His matchless grace, He shows the better way.—From "For Love, For Life", by Nell Warren Outlaw (Revell).

Ministers are not called to be dictators, but shepherds. As shepherds they should lovingly lead the flock, not drive it. A driven flock will be a divided flock before long.—From "Called of God" by Gilbert L. Guffn (Revell).

ALBERT SCHWEITZER

by

Reverend LeRoy J. Hess

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"Albert Schweitzer is probably the most gifted genius of our age, as weil as its most prophetic thinker." One is not prone to argue with George Seaver, author of the above statement, after he has acquired a bit of knowledge about this "jungle doctor" who has earned a Doctorate in philosophy, in music, in theology and in medicine. The story of Dr. Schweitzer's adulthood is that of a trail blazer. He interpreted the music of Bach to his great organ teacher Widor. His book "The Quest of the Historic Jesus" was an outstanding contribution to the field of Theology. In the field of medicine he has done experimental work in tropical diseases. He challenged the philosophers with his principle, "Reverence for Life." One is moved to doff his hat to him for his practical accomplishments alone—he is the founder, organizer and administrator of a hospital in the tropics which has over four hundred patients, two hundred and twenty of whom are lepers. In the building and maintaining of this hospital he has been a self-taught architect and builder, and an agriculturist. Before going to Africa he was a consultant in organ-craft.

Schweitzer was born January 14, 1875, in Alsace, in a decidedly ecclesiastical atmosphere. His father was a preacher and his mother the daughter of a parson. To be reared in such a home gave a boy social standing, but young Schweitzer did not like this "standing". The village boys would not treat him as one of them, calling him "a sprig of the gentry". He wanted to be "one of the boys". He insisted on wearing wooden shoes and fingerless gloves, as did the peasant boys—and he would not wear an overcoat, even on cold days, because the other boys did not have them to wear. But this desire to be like the gang did not set well with his father who one day boxed his ears and shut him up in the cellar because he showed himself before visitors "unsuitably dressed to his station in life." The boy suffered these pains in silence because it was better to pay such penalties than to be set apart from the other boys. One day in a rough-and-tumble bout with one of the boys he came out victorious and the defeated boy retorted that he too might be strong if he had broth twice a week like the pastor's son. Therefore, it was not easy for Albert to swallow his broth.

In his early school days he showed no special aptitudes, save music. At the age of eight he began to play the organ, even though he could barely touch the pedals. In his ninth year he could play well enough to substitute for the organist at the village church. If such is possible, he came by music naturally. His paternal grandfather was an organist as well as a school-master. His maternal grandfather was an organist of repute with a gift

for improvisation, as well as a pastor. Both of his parents had considerable ability in music.

At an early age it was evident that he had an inquisitive mind. During his eighth year he asked his father for a New Testament. He read it eagerly. The story of the Wise Men from the East interested him most. After having read the Christmas Story a few times he found himself asking: What did Jesus' parents do with the gold and other valuable gifts? How could they have been poor after that? Why didn't the Wise Men come back? Why is there no record of the Shepherds of Bethlehem becoming disciples? These questions gave the boy a bit of a shock and they helped to start him off on a search which brought him to treasures which he could not have imagined as a boy.

At the age of eighteen he entered the Divinity School at Strasburg University. In 1899, at the age of twenty-four he finished his university studies having earned two doctor's degrees. The range of his mind is illustrated by the fact that for his doctorate of theology dissertation he wrote on "The Problem of the Last Supper" and for his doctorate of philosophy thesis he chose as his subject, "The Religious Philosophy of Emmanuel Kant." Upon his graduation he was offered a position on the Faculty of Philosophy at Strasburg, but chose to become a member of the Faculty of Theology. In addition to his teaching duties at the University he filled the office of Curate at the Church of St. Nicholas.

It was as a Curate that a complaint was lodged against him. His sermons were too short! His superior, embarrassed, spoke to the young Curate and asked, "What shall I say to them?" Schweitzer replied, "You might say that I was only a poor Curate who stopped speaking when he found he had nothing more to say." (A right good rule for any preacher or speaker). Schweitzer might have offered excuses saying that he was a busy man with his lectures at the University, his organ playing at music festivals and his writing on Bach and Theology. He was not a man who gave excuses. One of his duties as a Curate also reveals his character. He had charge of the Confirmation Classes which met for hourly lessons three times a week, and the Children's Services. Writing later of these enjoyable duties he says, "The aim of my teaching was to bring home to the hearts and thoughts of these children the great truths of the Gospel, in such a way that in later life they might be able to resist the temptations to irreligion that would assail them."

Four years after he became a member of the Faculty of Theology he was made Principal of the Theological College, Strasburg University. This was a high and honored position; it was unusual for a man of only twenty-seven to hold it. "It was a position for life; with roomy comfortable quarters overlooking the sunny St. Thomas Embankment, a generous salary, complete independence, agreeable companionships, the charge of an ancient and excellent

library, and the prospect of a lifetime of congenial study," says Mr. Seaver.

But Schweitzer gave up this "position for life" which he greatly enjoyed. For his reason we will have to turn back a few pages in his life. From his childhood he had felt a deep sympathy toward the poor and those who suffered. For example, as a university student he was an active member of the association for visiting and relieving poor families in the city. One of the duties was to beg from well-to-do persons. Looking back on this experience he wrote, "To me, being rather shy and awkward in society, these begging-visits were a torture." Also, he was appreciative. He recognized with profoundest gratitude that he had good health, good friends, congenial work and the background of a happy home. Insistently there knocked on his mind, "What have I done to deserve all this?" The answer that came to him again and again was, "To whom much is given of him much is required."

When he was home from the University during a holiday period this thought struck him deeply, "I must not accept this happiness as a matter of course, but must give something in exchange for it." He was then twentyone. In thinking this through he decided that he would be justified in devoting himself to an academic life and to music until he was thirty. From then onward he would give himself to direct service of suffering humanity, as a man to his fellowmen.

At the age of thirty Albert Schweitzer, doctor of Theology, of Philosophy and of Music, decided to go to Africa as a medical missionary. Regarding this decision Herman Hagedorn writes, "At thirty, Albert Schweitzer held in his hand most of what men give their lives for, and occasionally their souls; the security of a government post, with life tenure, and in one of the attractive Universities of Europe; a growing reputation as a scholar and as a musician; the delight of teaching and preaching what he deeply believed; the promise of European, and, indeed, world fame. And, one chilly day, with the leaves falling about him, he put it all aside to become a doctor among the savages of central Africa."

FIe was roundly criticized for his decision. Here are some of the subtle and gossipy darts thrown at him: Why hadn't he considered his colleagues in arriving at his decision? A man of his academic standing could do more for the cause of medical missions by lecturing on their behalf than by actually engaging in them himself. Could it be that he was disappointed in the recognition accorded to his work? Perhaps he had been crossed in love. Had much learning made him mad? Says Dr. Schweitzer regarding this criticism and his decision: "In the verbal duels which I had to fight, as a weary opponent, with people who passed for Christians, it moved me strangely to see them so far from perceiving that the effort to serve the love preached by Jesus may sweep a man into a new course of life, although they read in the New Testament that it can do so, and found it there quite in order I wanted to

be a doctor that I might be able to work without having to talk. For years I had been giving myself out in words, and it was with joy that I had followed the calling of theological teacher and of preacher. But this new form of activity I could not represent to myself as talking about the religion of love, but only as an actual putting of it into practice."

So, after passing his thirtieth birthday, he entered upon a six year medical course at Strasburg. During the first four months he delivered lectures at the Divinity School. During his medical course—making excellent grades—he preached almost every Sunday; undertook the organ part of the Paris Bach Society's concerts each winter, as well as those of the Orfeo Catala in Spain, using the travel-time between Strasburg and Paris and Barcelona to write his sermons; and accepted several other concert engagements in France and Germany, in order to make good the loss of his salary as Principal of the Theological College. During this period, also, he wrote his Essay on Organ-Building and the final chapter in his "Quest of the Historic Jesus," and completed his first work on the history of Pauline doctrine, "Paul and his Interpreters."

In the spring of 1912 he received his doctorate of medicine. In June of that year he married Helene Bresslau, daughter of the history professor at the University. She had been of great assistance to him in his literary work and was to prove of greater assistance in their future work, as a nurse. Together they set out to secure all the impedimenta necessary for a hospital and house-keeping in the jungle swamps. Having made ready they set out, with their seventy cases of supplies, for their labors among primitive people. It was not easy to leave. Some time later the doctor wrote, "Not to preach any more, not to lecture any more, was for me a great sacrifice, and till I left for Africa I avoided, as far as possible, going past either St. Nicholas' or the University, because the very sight of the places where I had carried on work which I could never resume was too painful for me. Even today I cannot bear to look at the windows of the second lecture-room to the east of the entrance of the great University building, because it was there that I most often lectured."

On March 26, 1913, the doctor and his wife embarked at Bordeaux. On April 14 they anchored at the mouth of the Ogowe and transferred to the river-boat for Lambarene. The doctor describes his first sight of his future labors thusly, "River and forest! Who can really describe the first impression that they make? We seemed to be dreaming! Pictures of antediluvian secenery which elsewhere had seemd to be merely the creation of fancy are now seen in real life. It is impossible to say where the river ends and the land begins, for a mighty network of roots, clothed with bright-flowering creepers, projects right into the water. Clumps of palms and palm-trees, ordinary trees spreading out vividly with green boughs and huge leaves, single trees of the pine family shooting up to a towering height in between them, wild field of papyrus clumps as tall as a man, with big fan-like leaves, and amid all this luxuriant greenery the rotting stems of dead giants shooting up to heaven. In

every gap in the forest a water mirror meets the eye; at every bend in the river a new tributary shows itself.... So it goes on hour by hour. Each new corner, each new bend, is like the last. Always the same forest and the same yellow water. The impression which nature makes on us is immeasurably deepened by the constant and monotonous repetition. You shut your eyes for an hour, and when you open them you see exactly what you saw before."

Lambarene is situated in the western part of French Equatorial Africa in the Gabon region. It is not what one would call "a comfortable place to work." It is forty miles from the equator and has but two seasons, wet and dry. The dry season is the cooler. During the wet season torrential rains come usually at night, and during the day the "earth gives off its vapor under the incandescence of the sun." All about it is the jungle, black and mysterious; while a few native trails penetrate it, it is largely unknown. Often, natives are brought to the hospital who have been mangled by the jungle beasts. One evening, while the Doctor was working in his study, he heard a soft scuffle at the door. He looked up and found himself staring into the eyes of a full-grown panther.

When Dr. Schweitzer arrived at the Mission Station he met with a disappointment. The hospital building which had been promised was not in evidence—it had not been possible to recruit labor. Anxious to begin work and not to be outdone by any frustration he made use of a windowless brokenroofed hen-house for his surgery, his bungalow for his dispensary, and the open courtyard (with the extreme heat of the sun beating down) for the treatment of his patients till the regular evening shower drove them to his veranda. By fall there was available a rain-proof building roofed with palm leaves, and gradually several bamboo huts were added.

In the first nine months he treated nearly two thousand patients. The commonest plagues were malaria, leprosy, sleeping sickness, dysentery, tropical ulcers, elephantiasis; also common were hernia, pneumonia and heart disease. In this period he found all the Western diseases represented, with the exception of cancer and appendicitis.

The work of the Schweitzer Hospital at Lambarene has greatly increased. Gradually, there have been additions to the staff. Two hundred and twenty acres have been cleared for the hospital's forty buildings and orchards which are necessary food sources. The native reaction to this work is well illustrated by a letter written by a little native girl to a Church School correspondent in Alsace: "Since Oganga (Medicine-Man) came here wonderful things have happened. First of all he kills the sick people; then he cures them; and after that he wakes them up again."

Why did this man who had a doctorate in theology, philosophy and music decide to work among the primitive people of Africa as a doctor of medicine? As a boy he more than once gazed upon the statue of Admiral Bruat by the

great sculptor Bartholdi (the designer of our own Statue of Liberty) which was not far from his native Gunsbach. What impressed him was a figure at the foot of the statue, an African negro whose expression portrayed the hard suffering of his race. That look of deep sadness haunted the boy and it always remained a vivid picture in his mind.

From his reading and from the tongues of missionaries he had heard about the physical miseries of the natives in the virgin forests of Africa. It seemed to him that the parable of the rich man and the poor man named Lazarus (Luke 16: 19-31) was particularly fitting to what he had read and heard. As the rich man he saw us of the civilized world with our wealth of medical science and as the poor man begging at our gate he saw the primitive negro ill and in pain, diseased and neglected, too often exploited and oppressed. He felt that just as the rich man had sinned against the poor man at his gate because he had never put himself in the beggar's place and let his heart and conscience tell him how he ought to act, so we have sinned against the poor man at our gate. Albert Schweitzer proposed to do something about this sin.

The following statement from the pen of this great Christian gives us an insight to the man's soul as well as the deep motivation which sent him to Africa: "Ever since the world's far-off lands were discovered, what has been the conduct of the white peoples to the colored ones? Who can describe the injustice and the cruelties that in the course of centuries they have suffered at the hands of Europeans? Who can measure the misery produced among them by the fiery drinks and the hideous diseases that we have taken to them? If a record could be compiled of all that has happened between the white and the colored races, it would make a book containing numbers of pages, referring to recent as well as to early times, which the reader would have to turn over unread, because their contents would be too horrible. . . . Anything we give them is not benevolence but atonement. For every one who scattered injury someone ought to go out to take help, and when we have done all that is in our power, we shall not have atoned for the thousandth part of our guilt."

In Albert Schweitzer, who at the age of seventy-seven still labors at his jungle hospital, we see a living example of one who has taken into his heart the message of Good Friday and who has gone forth with the song of the Easter Message ringing in his soul.

Looking over an old minute of the Allegheny-Ohio Conference (1904) 44 ministers were noted. Six points then listed have since been abandoned. The General Claims was then one dollar (as now), the Star of Zion, \$1.00, the Missionary Seer, 50 cents and the A. M. E. Zion Quarterly Review 75c. The cost of publishing 500 copies of the minutes was \$102.60.

PRAYER

Friedrich Heiler

Translated from the German by J. Van Catledge, Jr., Ph. D.

Editor of Church School Literature

Translators Foreword

Heiler's Das Gebet came into my possession while I was a student at Hartford. Laboring to acquire a sufficient knowledge of the German language to stand the traditional test, I came to have a deep appreciation for it. A collection of German works was begun, and among those which I have chosen to retain is Das Gebet. The person from whom I purchased the more profound books warned me that I would never be able to read them. This was a challenge. Since then I have stood the required examination, and have intermittently sought to become increasingly proficient in the translation of the German language. This is my first attempt to read the more difficult creation of German scholars. So far the effort has been rewarding. Nevertheless, the obstacles have to be faced which confront anyone who tries to translate the thoughts and ideas of a writer from one language into another. It is my sincere hope that the reader will consider the results worth the effort.

I. Prayer As The Central Phenomenon Of Religion

Religious men, scholars in the field of religion, and theologians of all confessions and schools of thought agree that prayer is the central phenomenon of religion and the heart of all piety. In the opinion of Luther, Faith is nothing but pure prayer: "He who does not invoke God through prayer in the time of need, assuredly does not regard him as God nor render to him the honor due a God." The great Protestant mystic, Johann Arndt, stresses again and again, "Without prayer one does not find God; prayer is the means through which man seeks and finds God." The resurrector of evangelical theology in the 19th century, Schleiermacher, said in a sermon, "Godliness and prayer are really one and the same." In the romantic poem Novalis it is noted that "Prayer is to religion what reason is to philosophy. Prayer is creative of religion. The religious mind prays as that mind thinks." The same thought was expressed by the genial Protestant dogmatist, Richard Rothe, in his Theological Formulations: "The religious impulse is fundamentally the prayer impulse. It is the act, even, prayer, whereupon the life process of the religious person eventually depends, the process which gradually consummates in a real indwelling of God in the mortal man, and in the religious life of the latter. Therefore, we can correctly regard the person who does not pray as religiously dead." One of the most pre-eminent Protestant theologians, of the present

time, Adolf Deissmann, vouches the opinion that, "Religion is prayer through and through when it is a vital thing in men." The profound religious philsopher, Gustav Theodor Fechner, says in an impressive manner: "Take prayer out of the world and it would be as if you had ripped in twain that which binds man with God. The tongues of the children would become still m relation to the Father." Cornelius Petrus Tiele, one of the fathers of comparative religious history, expresses himself similarly: "Where prayer has ceased entirely, there and on that account the same thing will happen to religion." The teachings of the reliable philosopher of religion are filled with these same convictions. "Where there is no prayer in the heart, there is also no religion." The epoch-making psychologist of religion, William James, is obligated to Sabatier for this expression. A celebrated Catholic apologist, Hettingen, defines prayer as, "the first, the highest, and the most solemn presentation and practice of religion." A popular Catholic publisher of religious tracts. Alban Stolz, calls prayer "the blood and the circulation of blood in the religious life," a Jesuit theologian, M. Meschler, calls it, "the soul of public worship and the chief means of grace for the inner life." An ingenious Biblical critic, Julius Wellhausen, sees in prayer, "the one adequate form of the confession of faith," another Old Testament critic, E. Kautsch, says, "it is the absolutely essential application of the religious life, the indispensable. instinctive breath of the religious soul," a third, R. Kittel, affirms that it is the natural and essential expression of the life of each religion. A New Testament theologian, Paul Christ, characterizes it as, "the highest point of the religious process in man," "the direct expression of the relationship between man and God." A church historian, Eduard von der Goltz, who has devoted himself to a careful study of prayer among the early Christians, speaks of it as "breath of all piety." Another, Paul Althaus, who has examined the prayer literature of the first century of the Reformation, calls it "the soul and the true pulse beat of religiosity." For one conservative Protestant dog-matist, Richard Rothe, prayer is "the specific means for creating the vital energy of religion, the specific medicine for religious impotence," and according to Kahler, "it is one of the essential paths for all genuine piety dogmatist, Samuel Eck, it is "the essential and characteristic expression of the religious consciousness," and in the words of Fernand Menegoz, it is "the original phenomenon of religion, the original data of the religious life." A classical philologist, Karl Friedrich Hermann, defines prayer as, "the simplest and most direct way that man can bring forth a manifestation of divinity." A religious historian, Tiele, calls it the most natural expression of the religious person who seeks union with the Divine. A philosopher of religion, Auguste Sabatier, sees it as "the soul of religion." According to his point of view the phenomena of religion separate themselves from one another through prayer, in the same manner that the related moral and aesthetic feelings can he distinguished from each other. Feurbach, the most radical of the critics of religion, who characterizes all religions as an illusion, declares that, "The deepest reality is revealed through the simplest act of religion—prayer.

Thus there is not the least doubt about it, that prayer is the heart and center of religion. Not through dogma or institutions, not by means of rites and ethical ideals, but we realize the true religious life through prayer. the words of prayer we dare to listen to the deepest and most intimate agitations of the devout soul." When you consider or survey the prayers of the saints of all ages, you will be able to discern their faith, their lives, their motives, and their works" says the renown Calvinistic preacher, Adolphe Monod. The confused world of religious conceptions and practices is in reality only the reflection of the personal religious life. All of the different ideas of God, of revelation, of deliverance, of grace and the hereafter, are the crystallized products in which the rich stream of religious experience, of faith, hope, and love, have attained fixed form. All of the diverse rites and sacraments, the ideas and processes of consecration and purification, the offerings and the times of holy feasts, the sacred dances and the processions, all of the works of the "Askese" and morality, are only the indirect expressions of the inner experience of the devout and godly; the respect and the trust, the resignation, the vearnings and the rapture of the religious souls. In prayer, rather than in the practices of the cultus, this experience is directly revealed; for "prayer is, as Thomas Aquinas says, in the real sense the practical manifestation of religion," or as Sabatier has pointedly expressed, "Religion in action is truly religion," or as Bredermann formulates it, prayer is "the religious process in its immediate actuality."

The relation of religion and prayer has been strikingly expressed in different words by the Catholic theologian, Joseph Zahn:

Religion and prayer do not fall together, but they are bound to each other as life and breath, as spirit and utterance.

"Just as a religious life is meagre without the concepts of God and eternity, there is little genuine religion without the prayer life. Prayer is the manifestation of those who possess God, which in this life prepares itself through faith, hope, and love, and which will be perfected in the life hereafter. Faith, trust, and love of God are bound together in holy mutuality, and they become alive in the spirit and soul, and they are uttered aloud before the congregation, or quietly in the presence of God and with or without audible words—that is prayer. It is the uninterrupted chain of sacred discipline engaged in by the friends of God throughout the ages. And if it aims to provide the way by which religion mediates her blessings to mankind, the higher theological speculations, and the most brilliant forms of religious eloquence thus can not be regarded as equal with genuine, simple, heart-warming prayer. Through prayer the understanding of religious Truth comes to an immediate fruitfulness, the stream of consolation flows over the earth, moral strength inherent in the religious concepts gushes up in the soul, the band which unites man with God is sealed, and at the same time men are linked

with each other in one great family. Therefore, he that in no wise prays, it can be said of him that he has left the native country of mankind, turned his back on the rich fountain of religious and moral loftiness, and gone into a strange land. When, however, the idea or concept of prayer is corrupt or half understood, then it is because necessity has not as yet eventuated in the purifying of the religious ideas. And if it is true, as pointed out above, that religion and prayer are as related as life and breath, spirit and utterance, and if without doubt healthy life and breath, lofty living and noble and rich language are bound together, then we can regard the right apprehension and practice of prayer as the graduator of the religious life. In this respect a conclusion can be arrived at from the high degree of the prayer life with regard to the degree of perfection of the whole religious state or condition."

The same thought was expressed by the Protestant dogmatist, A. Schlatter, in concise and vigorous words: "Prayer is that act through which we turn our wills to God; for the most part religion subsists in prayer. The religious person recognizes the urge to pray; the irreligious man is impotent to answer the soul's need for prayer. The struggle of religion is the struggle of prayer; the theory of religion is the philosophy of prayer. Normal prayer is normal religion, corrupted prayer is debased religion."

Since prayer is the elementary and essential expression of the religious life, it is therefore, according to the Protestant theologian, Palmer, always a complete and accurate scale for persons and systems, as well as the degree to which religion is possible or inherent in them. Karl Girgensohn emphasizes the same in his profound discourse on the Christian religion: "Prayer is a perfectly true graduator of the religious life of the soul. When one knows how and what a man prays, he is then able to survey clearly his total possession of religion. When one talks with his God without witnesses, then the soul stands unconcealed before its Creator. What you say then reveals plainly how poor or rich you are." Prayer reveals not just the religious characteristics of a single man, but those of a people, the times, the culture the Church and the religion. Auguste Sabatier notes: "Nothing reveals to us better the moral worth and the spiritual dignity of a cultus than the kind of prayer that lies upon the lips of its adherents." Althaus writes on the introduction to his study of prayer literature of the Reformation period: "Prayer is for instance scarely something different from the most reliable recognized symbols of personal godliness." "Next to spiritual songs, prayer reflects peculiarly a kind of religious life that is of a precise level of development and in the opposite direction." Farnell, indeed the most outstanding English historian of the time, has made public in advance a sketch of his study on the evolution of prayer. He proposes that, "No religious expression of a man reveals as clearly the way that individual people in their different localities have developed their distinct comprehension of the Divine; no practice so enlivens the outer and inner history of man as the forms of prayer." Therefore, there are no richer sources for the investigators or scholars in the domain of religion than prayer and the testimonies about prayer," says Deissmann in appropriate words. "It reveals the character of a religion, a religious class, and a religious value better than myths, legends, dogmas, moral codes, or theologies." One can certainly "write the history of religion as the history of prayer." A similar idea was expressed earlier by Auguste Sabatier: "A history of prayer would indeed be the best history of the religious development of man." Montalembert affirms in the introduction to his celebrated work on the monks of the Occident," "I can think of no more beautiful lesson than the history of prayer, the history of which would teach us what the creature has spoken to his Creator, when for what reason; and how men have come to disclose all of their wants and fortunes, all of their anxieties and yearnings to God."

II. The Scientific Investigation of Prayer Up To Now

Because of the central place that prayer occupies in the religious life of man, it should be obvious that an investigation of prayer constitutes the chief object of research for theological and religious scholarship. One who believes this will feel sharply disillusioned when he examines current theological literature. Deissmann asserts with eloquent words the complaint concerning the fact that the prayer of Jesus is almost never made to become the object of investigation: "As it is something that is self-evident, in any case different investigators of the prayer life of Jesus have ignored nothing characteristic of it, but they have firmly placed it in the background. When we find ourselves upon plane of religious history—the central theme does not consider or include the hundredth part of the scholarly literature that deals with or consider the distinct uniqueness of the life of Jesus. Honor to those who inquire into the concept of the Son of Man. But he who ignores or is carelessly detached in his observation remains standing before the curtain instead of entering the Holy of Holies. What the great Church fathers and the reformers pondered and struggled over, the one and triune God, grace and deliverance, justification, the Church and the sacraments, have become problems for timeless inquiry; but only seldom can one trace in their thoughts their personal life of piety, their faith and prayers, their meditations and their contemplations. There exists a vast amout of literature about the decisions of the councils and the papal Bulls, about the endless controversy between the state and the Church, about the genesis and fate of the sects, about the development of rites, sacraments and liturgies, and about the genuineness of legends; but the church historians of all confessions have almost entirely forgotten the prayer life of the great saints as well as that of the common To be sure this unusual negligence of the investigation of prayer reveals in part the relative scarcity of primary testimonies and the extraordinary difficulty of secondary sources. The principal reason seems, however, to lie in an un-noticed after-effect of scholastic intellectualism as well as the enlightenment which followed the period of rationalism. Both were directed in a partial manner upon religious conceptions and theological teachings; not upon the religious experience in its originality and immediacy. The religious conceptions are indeed only one component of the religious experience, and the theological ideas constitute the logical purification of the content of these conceptions. It is really his intellectualism in which we are to seek the grounds that today we possess only a history of the Christian Church and Christian dogma, but not of the Christian religion and Christian piety.

Hans Preuss introduces his delicate study of the devoutness of Luther with these striking words: "The history of Christian piety has not yet been written. Long since we have had many enduring classical representation of the history of dogma, of the Christian profession, of canonical law, but there is really lacking, even yet, a preparatory work of consequence. This, therefore, more astonishing because piety, for all of that, has been souce of all these other aspects of Christian culture. One forgets while viewing the broad flowing stream, ship bearing and work impelling, to inquire after its source in the high mountain where, gushing out of the sand or springing out of rocks, its beginning is hid from sight."

Prayer has found more consideration in the later disciplines of the universal history of religion and the psychology of religion. Yet the inquiry in to prayer does not take the room in these that corresponds to its central place in religion. Then too they concern themselves much more with religious concepts and usages, the myths, dogmas and rites, than with the specific religious life. The religious life does not consist of mere thoughts about God and the after life, or of the mere acts and morals of the cult, it is a life of the communion of the saints, a society and a union with God.

In the year 1902 the French psychologist, DaCosta Quimaraens, wrote. "Prayer is something so human and common-place that one must be astonished not to find any mention of it in psychological literature. The ethnologists and the sociologists present broad discussions to us, but unfortunately they do not include prayer which is the most integral ingredient of a public cult." The older scholars regard prayer as a fully transparent, self-evident phenomenon, they also believe that it is exempt from the intrusion of investigators. Thus wrote the famous anthropologist, Tylor, "The nature of prayer is so simple and well known that its study does not require such a great number of facts and arguments as must be expended with rites of a proportionately trifling significance." In so brilliant a work as Robertson Smith's monograph on the religion of the Semites, which was epoch-making for its investigation of sacrifices, devotes not one paragraph to prayer. In the table of contents there is neither the catch-word "Beten" or "Gebet." (Two German words for prayer).

Scholarly research with regard to prayer has, until now, had an objective with a four-fold point of view: the point of view of the philologist and the

common history of religion, the point of view of comparative religion, that of psychology of religion, and the philosophy of religion.

The scholarly research of prayer up to the present is obviously a confusing multiplicity of points of departure and methods. Ethnological and cultural inquiry, oriental and classical philology, Biblical exegesis and Church history, the history of religion and dogma, psychologists and philosophers make an effort to penetrate the mysterious world of prayer. But only a few succeed in entering the sanctum of prayer, to look into the soul of the prayer, to listen to his most inner anxieties and thrills, yearnings and desires, faith and trust. Most of the scholars remain in the outer court and surmise scarcely the miracle that takes place in the soul in the sanctuary of prayer. The historian and the philologist see at most only the expressed garment of prayer, the stereotyped form and splendid poetry, the conventional gestures and the ritualistic performances, but they do not grasp the life that all of these forms produce. Thus very many of them misjudge or fail to appreciate the passion and the fervor of prayer when they seek its roots in the incantations, this greatest of all the bewildering phenomena of religion; in the dead they seek the origin of the most powerful and purest life. Even the psychologist who uses or refers to interpretations of deep religious experience fails to reveal the secret of the praying spirit. Prayer can not be understood by questioning the one who prays, but through faith in prayer the simple devout man understands what it is. Others profane the deepest mystery of religion with their mechanical psychological laws. Only a few scholars—they were not of the domain of psychology but of theology-have penetrated with ingenious insight into the depth of personal prayer: Koberle, Deissmann, Weinel, von der Goltz, A. Sabatier, Menegoz, and Tiele. But not one of them has devoted extensive research to a scientific study of religion. Before such can be attempted it is indispensable that consideration be given to the problem and method of theology, as existing sources are pondered over. Only thus can we attain, in the mottled confusion of materials, a more certain orientation in the methods and theories essential to an effective inquiry into prayer and prayer-life.

Note—This is only the Introduction to a large volume. It has since been translated into English in its entirety. We hope that this paper will be well worth the effort to those who may read it for the first or only time.

Another Bulletin of one of our denominational churches carries the following message:

A Church existing solely for the Glory of God and the uplift of humanity; dedicated to community service regardless of beliefs; advancement of race throughout America and the redemption of mankind at home and abroad, urging loyalty to ideals, diligence to duty and sympathetic consideration of others.

"FOLLOW THE GLEAM" - A MISSIONARY DRAMA

by

Georgia L. Cauthen

Mrs. Cauthen is the wife of Reverend J. D. Cauthen of Norfork, Virginia.

For Missionary Occasions

A story, in dramatic form, of a young woman, who strayed from her basic religious training, while she was receiving her college education and how the influence of a child returned her to Christ and a life of service.

Presented by

The Young Women's Missionary Society of the Metropolitan A. M. E. Zion Church, Norfolk, Virginia, on Missionary Day in 1951.

WORSHIP PROGRAM

CALL TO WORSHIP:

ORGAN CALL: "The Lord is in His Holy Temple"

SCRIPTURE CALL:

"Let no man despise thy youth; but be an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."
HYMN: "Savior, Like A Shepherd Lead Us'

Savior, like a shepherd lead us, Much we need thy tender care; In Thy pleasant pastures feed us, For our use Thy folds prepare Blessed Jesus, Blessed Jesus, Thou hast bought us, Thine we are: Blessed Jesus, Blessed Jesus, Thou hast bought us, Thine we are.

Thou hast promised to receive us, Poor and sinful though we be; Thou hast mercy to relieve us, Grace to cleanse, and power to free: Blessed Jesus, Blessed Jesus, Early let us turn to Thee; Blessed Jesus, Blessed Jesus, Early let us turn to Thee.

Early let us seek Thy favor; Early let us do Thy will; Blessed Lord and only Savior, With Thy Love our bosoms fill; Blessed Jesus, Blessed Jesus, Thou hast loved us love us still; Blessed Jesus, Blessed Jesus, Thou hast loved us love us still. (William B. Bradbury)

SCRIPTURE LESSON: 12th Chapter Ecclesiastes:

Leader: Remember now thy Creator in the days of thy youth, while the

evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them.

People: While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain.

Leader: In the days when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they they are few, and those that look out of windows be darkened,

People: And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low;

Leader: Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and the desire shall fail; because man goeth to his long home, and mourners go about the streets.

People: Or ever the silver cord be loosened, or the golden bowl be broken at the fountain, or the wheel broken at the cistern.

I.eader: Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

People: Vanity of Vanities, saith the preacher, all is vanity.

Leader: And moreover, because the preacher is wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs.

People: The preacher sought to find out acceptable words; and that which was written was upright, even words of truth.

Leader: The words of the wise are as good as gold and as nails fastened by the masters of assemblies, which are given from one shepherd.

People: And further, by these, my son, be admonished; of making many, many books there is no end; and much study is a weariness of the flesh.

Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man.

All For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

INVOCATION:

CHORAL RESPONSE:

I would be true, for there are those who trust me;

I would be pure, for there are those who care;

I would be strong, for there is much to suffer;

I would be brave, for there is much to dare.

REMARKS AND ANNOUNCEMENTS

HYMN: "Give Of Your Best To The Master"

Give of your best to the Master; Give of the strength of your youth; Throw your soul's fresh glowing ardor into the battle for truth. Jesus has set the example; dauntless was He, young and brave; Give Him your loyal devotion, Give Him the best that you have.

Refrain

Give of your best to the Master: Give of the strength of your youth; Clad in Salvation's full armor, join in the battle for truth.

Give of your best to the Master, Naught else is worthy His love; He gave Himself for your ranson, Gave up His glory above: Laid down His life without murmur, You from sin's ruin to save; Give Him your heart's adoration, give Him the best that you have. (Mrs. Charles Barnard)

OFFERING: (Soft Music)

SPECIAL MUSIC: (Selected)

PRESENTATION OF DRAMA:

FOLLOW THE GLEAM

CANDLELIGHT RECESSIONAL: (led by choir) "Follow the Gleam" MISSIONARY BENEDICTION

Characters

Narrator (unseen)

Mrs. Lacey Nolan, a mother of today, about forty years old.

John Nolan, her husband, about forty-five years old.

Patricia Nolan, their daughter—an arrogant young woman, about twenty years old, who has recently graduated from college.

Bertram Nolan, about sixteen years old.

Christian Education Worker.

Social Worker.

Refugee Child, a child about twelve years old.

Setting

The play takes place in the living-room of the Nolan home. It is well furnished and gives the impression that a family of average means lives within its confines.

Scene I

Time: Early summer, about dusk in 1949.

Scene II

Time: The following day.

Scene III

Time: Some weeks later.

INSTRUMENTAL PRELUDE: "Follow The Gleam"

Narrator—(reads as music is played softly)

The world today is full of lights, With gleams reaching far and near. To us, as youth, it's a beautiful sight, So hence, we have no fear For there's so little time for us to know The lights from heaven sent. So we seek the ones that make the show, And think we know the score.

We haven't time for church, we say, There's no fun there today.

We haven't time to look and see God's creation in its glory; The sun, the moon, the stars, the trees Breathe out a silent story. Below the beauty of the sky, The world moves on unheeding, Yet, all nature in a silent cry, For the gospel light is pleading.

Arise O Youth! Take time to listen As through this world we go; Voices are reaching across the ages, Trying the light of Christ to show. So dear youth, let us take our places, The world needs us today. The Light of Christ still shines Sending out everlasting rays, For the redemption of all mankind.

(Music continues as curtain slowly opens.)

Scene I

Timé—early summer about dusk.

Scene—Living Room—Nolan home.

(The scene opens with Bertram Nolan seated on the couch busily reading and taking notes when Patricia enters from the right.)

Patricia—Hello Bert! What are you doing?

Bertram—Hey Pat. I am reading a book on religious activities for young people. I'm a Junior Counselor at the Church Camp this summer. It opens in about two weeks, so I'm trying to make some plans.

Patricia—Bosh! Better you than I. Why waste your precious time? Those kids are not interested in that ancient stuff. Religion today is passe. Wake up kid. You had better be planning some sports activities to keep them busy. Clean sportsmanship is all they need to get along today.

Bertram-Pat! Do you know what you are saying?

Patricia—(smartly) Indeed I do! I have long since lost faith in this thing people refer to as religion. I have just gone along with it to please Mother and Dad. Now that I am out of school and on my own, I shall show you what I intend to do.

Bertram—But Pat, you have always gone to church and we have so many happy memories of our life there. This will be a shock to Mother and Dad.

Patricia—Well, they might as well wake up to what most of the best people in the world are thinking today. We learned in our psychology classes that religion today is just an opiate of the masses, which uses as its prey the weak type of individual. I am convinced there is nothing to it. I am sure Mother and Dad will respect my opinion. After all, I am twenty-one and a college graduate.

Bertram—I am sorry, but I do not agree with you. I am not so old, but I have sense enough to know that there is no substitute for the religion of Jesus Christ. Some day, you are going to be sorry that you said those things.

Patricia—Bert, you always were a serious little fellow. Nice little goodygoody Bert.

Mrs. Nolan—(Entering from the right). Hello Patricia! Hello Bert! Working on your camp program—eh? Get Patricia to help you. She should be able to give you some excellent suggestions. I just met the pastor and he is very enthusiastic over the way things are shaping up.

Bert—Is that right?

Mrs. Nolan—Yes. He said that several of the young people who are

home from school for the summer have volunteered their services. Patricia, why don't you help?

Patricia—(hesitating) Mother—I—

Bertram—(Cutting in) Mother—where have you been?

Mrs. Nolan—(in a surprised manner) Why Bert, have you forgotten? You know very well that this is the day that I always take dinner to poor old Mrs. Miller who is bedridden. I stopped on my way back to read the Bible to Mrs. Borden who has recently lost her sight.

Patricia—(indignantly) Mother, it seems to me that you have enough to do without running around looking for sick people to care for. After all, what are hospitals for?

Mrs. Nolan—(puzzled) Patricia! Why—what has come over you? I—

Mr. Nolan—(Entering from right) Hello everybody! We had the grandest meeting tonight. From now on the Everyman's Bible Class of Metropolitan A. M. E. Zion Church will be making history. We are going to really make religion a living reality in this community. We are going to put the truths into practice that we learn in Church School each Sunday. We have not scratched the surface as Jesus intended us to do. Why tonight—we mapped out a program that will touch every phase of our community life. Each man made a pledge to practice Christianity in every part of his daily living—to rekindle the flame of love, peace and brotherhood.

Mrs. Nolan—(Happily) How nice John!

Bertram—That is swell!

Mr. Nolan—You bet it is. In no time the whole community will see the light and follow the gleam. It will be the greatest evangelistic campaign ever launched.

Patricia—Dad—Please. Is this a religious madhouse? The three of you are almost fanatics.

(Doorbell rings and Bertram gets up to answer while Patricia continues to be absorbed in a magazine as Mrs. Nolan speaks.)

Mrs. Nolan—Patricia, have you lost you mind? You have never acted this way before.

Patricia—No Mother, I haven't lost my mind. As a matter of fact I have never felt this way before.

(Bertram enters with Christian Education Worker.)

All—(rising) How are you Miss Findlay?

Mrs. Nolan-Do sit down. (She indicates seat.)

Miss Findlay—Thank you. It is so nice to find you here Patricia since you are really the one I came to see.

Patricia—(coolly) Yes, Miss Findlay.

Miss Findlay—(continuing) Since I am the Christian Education Worker for our church, I am responsible for the over-all plans for our Young Peoples' Summer Camp. Naturally one of my hardest jobs is to secure prepared volunteer helpers. I thought since you are just out of college that you might help us out. We need a Recreation Counselor. I thought you might enjoy serving in that capacity. Will you help us?

Patricia—(Emphatically) I am sorry Miss Findlay. I am sick and tired of the church always wanting something for nothing. It is high time that Church Leaders realize that training costs money. I am not donating my time to any such parasitic cause since it is contrary to my beliefs.

Dad, Mother, Bert-(Jumping up) Patricia!

Patricia—Mother and Dad, I hate to tell you this, but you will have to know sometime. I am convinced that religion today is nothing more than mass emotionalism and I intend to have no part of it ever again as long as I live. I am definitely sure that I will not miss it. Look all around you. The people who have most completely ignore the principles of religion.

Mr. Nolan—(angrily) Patricia, leave the room.

Patricia—Yes, Daddy.

Mrs. Nolan-We are very sorry, Miss Findlay.

Miss Findlay—It is all right. She will change, I am sure. (As she turns to go.)

All—Good-night.

Mr. Nolan—(As he falls exhausted in a chair). Well—Is that what I sacrificed to send her to college to learn.

CURTAIN

Scene II

Time—The following day.

Scene—Same is scene I.

(The scene opens with Mrs. Nolan busy dusting the living room as Patricia enters in sports clothes carrying a tennis racket.)

Patricia—(speaking as she adjusts her hair) Mother, don't wait dinner

for me. I am going to an Open Air Theater after a few games of tennis.

Mrs. Noland—Patricia, do be careful. I wish you would stay in and go—

Patricia—(finishing the sentence) "to church with us." Mother—please. Don't start that again. I love you and Dad very dearly but I just can't be bothered. I'll be all right (kisses her mother) Bye Mother. Have a good time at church. (Exits).

(Mrs. Nolan slowly goes over to a chair and sits down and is in a deep study as Bertram enters from the right.)

Bertram—Hello Mother. I just left church. I had a conference with the Pastor and the Christian Education Worker. They were very pleased with my plans.

Mrs. Nolan—I'm very proud of you Bert. I wish Patricia was like you.

Bertram—(seriously) I'm worried about her Mother. I know how you and Dad must feel—

Mrs. Nolan—(rising) Thanks Bert. I hope she changes before it's too late. I must get supper. You must be starved. (Exits off left.)

Bertram—Don't hurry Mother. I'm not hungry. (Sits down and opens paper as door bell rings. He rises and answers the bell. Exchange greetings are heard as they enter the living-room.) Have a seat. I'll call Mother. (Goes off left and calls) Mother, someone to see you.

Mrs. Nolan—I'll be right in, dear.

Mrs. Nolan—(Entering from left, she speaks in a surprised manner) Well—how nice to see you. How are you? I had no idea it was you. Bertram, this is the Area Social Worker for the Federal Council of Churches. Mrs. Fields, this is Bertram, my son.

Bertram—How do you do, Mrs. Fields?

Social Worker-How do you do, Bertram?

Bertram—Excuse me. I shall leave you and Mother here to chat.

Social Worker—Please stay. I came to see your mother on a very important mission and I may need your help. (turning to Mrs. Nolan) I do hope you will be able to oblige us, Mrs. Nolan. (Bertram sits down)

Mrs. Nolan—You know I will if I can.

Social Worker—I know you will. I am sure that you have heard about the return of one of your missionaries from Africa.

Mrs. Nolan—Yes, I heard the report at our meeting last week.

Social Worker-Well, I presume you know about the little refugee child.

Mrs. Nolan—Yes. I am told that the little girl is very talented. I'm afraid that is about all I know.

Social Worker—That is a great deal. The child was placed in a home, but the family recently met with a tragedy which prevents them from keeping her. Naturally, they regret this, but it can't be helped.

Mrs. Nolan—It is very unfortunate, but what has this to do with me?

Social Worker-Mrs. Nolan, we want you to take this little girl.

Mrs. Nolan—(surprised) Me?

Social Worker—Yes. As you know, we go to a great deal of trouble in placing these children. They must be placed in good, christian homes. Your pastor suggested your name and I knew it was the answer.

Mrs. Nolan—Thank you. But—I—

Social Worker—I know it comes as a surprise to you. You will love her. She is an adorable little girl of mixed parentage. She is twelve years old. Her English father died in a prison camp during the war and her African mother died of grief soon afterwards. She comes from your Mission Orphanage on the Gold Coast. Will you take her? Please help us.

Mrs. Nolan—But—I don't know what to say. My husband is not here and—

Bertram-Mother, you know that Dad will be delighted.

Mrs. Nolan—I—I—just don't know.

Bertram—(as he rises and goes over and puts his arm around his mother) Mother, it's Pat, isn't it? I'm thinking of her too. This very thing may save her. Take her Mother. I don't think we will regret it.

Mrs. Nolan-All right. I will take her. I hope it works out.

Social Worker—Oh Mrs. Nolan, you don't know how happy you have made us. We will bring her out tomorrow. In the meantime, we will delay the legal details until you are absolutely sure you want her. Good-bye. (Exits off right)

Mrs. Nolan—Things happen pretty fast around here. I wonder what Patricia will say when she hears about this.

Bertram—Should we care, Mother? Patricia has strayed a long way from the paths of good and right. It is up to us to make our lights shine brighter by doing good for others and hope that she will see it and follow the gleam.

Mrs. Nolan-(thoughtfully) Yes Bertram. She must follow the gleam.

CURTAIN

Scene III

Time—Early evening, a few weeks later.

Scene—The same as I and II.

(As the scene opens, the little child enters singing "Jesus Loves the Little Children." She sings two stanzas as she browses around until she finds the Bible. She sits down and reads through the 23rd Psalm quietly and reverently. When she is about half way through, Patricia enters from off right dressed in street clothes and hat. She stops and listens until the child finishes.)

Patricia—(sharply) What are you doing here reading the Bible?

Child—I always read it before I go to sleep. It helps me to sleep peacefully. The missionaries at the Orphanage taught us to read it every night. Don't you ever read it?

Patricia—Me? Sure—I mean—I used to.

Child-Why did you quit? I can't seem to get along very well without it.

Patricia—I don't have time to bother.

Child—That is funny. The mission workers told us that the people in America were Christians and that they always took time to thank God for His blessings. I guess there are good and bad folks everywhere though.

Patricia—Yes, I'm sure you are right.

Child—I don't know how you could forget God here. You have so many wonderful things. (thoughtfully) I can never forget Him. He has meant everything to me. Religion is very beautiful.

Patricia—Beautiful? What do you know about religion?

Child—I guess I should ask you that..... I know—oh—so very much. I knew of God's wonderful love long before I could speak the language of the missionaries. They taught us the message of His love and mercy so beautifully as they served us and led us from complete darkness into light. The light of Christ seemed to show all over them as they worked. Many of the natives believe before they can understand one word. After all deeds are most important anyway.

Patricia—Do you love God?

Child—Oh yes—yes—I do very much. I'm going to be a missionary when I grow up. I don't want money. I want to help others find what I

have found. I want to live a life of service like Jesus. He gave so much for so little. His life was beautiful and very simple. The mission workers taught us to give service unselfishly.

Patricia—That is nice if you want to do it.

Child—Oh, but I want to. I have to. I want everybody to have peace—peace like Jesus wants us to have. I have seen too much suffering. Have you ever seen war?

Patricia—(thoughfully) No, I have never seen war.

(Enter Mother, Dad and Bert)

All—Hello girls.

Mrs. Nolan—(to the child) My dear, you should be in bed.

Child—Yes, I know. I came in to read the Bible. I'll go to bed now. May I say my prayers here? (Child looks at each of them and finally goes and kneels before Patricia and softly repeats the Lord's Prayer. As she finishes she adds) O God, bless my dear friends here in this home and all the people in the world. Help me to believe in you so that I can be good like you. Help us to have peace and not war.—Amen. As she finishes, Patricia who has been sitting quietly places her hand fondly on her head. Child looks at her and smiles understandingly as she goes out she says—) Good night.

All-Good night.

Patricia—Mother, Daddy, Bert! Wasn't that beautiful? Think of it. A little child. She has taught me a beautiful lesson. I can hardly believe it. I learned so much from her as we talked. How could I have been so blind? (rises and goes over to her parents) I'm sorry I said all those awful things. How can you ever forgive me. (sobbing) I'm going to make up for all the suffering I've caused all of you.

Mrs. Nolan—Dear, we knew you did not mean all of those things you told us.

Mr. Nolan—You did have us worried though, Patricia. It's all right now. We are happy because you changed before it was too late.

Patricia—(still sobbing) Thank you Mother and Daddy. From this night on, I intend to make up to you for all the trouble I've caused you. I'm going to read my Bible and serve in Church and Sunday School. I am going to call Miss Findlay and tell her that I will gladly serve as Recreation Counselor at the Church Camp all the summers that I am free. (Follow the Gleam is played softly as she moves toward center of stage) I am going to follow the gleam and lead others as I go as long as I live.

Mother, Dad, Bert—(as they embrace her happily) O Patricia!

CURTAIN

CANDLELIGHT RECESSIONAL: Follow The Gleam.

"HOW TO SOFTEN SORROW"

Dr. Andrew C. Braun Minister, St. Paul Methodist Church, Trenton, N. J.

"God shall wipe all tears from their eyes.—Revelations 21: 4.

Tears are God's treasured teachers of sacred truth. In a sense the Bible is a lachrymatory of tender truth. You remember the bottle which David labeled as containing tears. There were Paul's tears, and Mary's and the Saviour's. God mixes them. God rounds them. God numbers them. God sends them and shows them where to fall. What is a tear? My dictionary tells me that it is a small drop of watery liquid secreted by the lachrymal gland serving normally to moisten the eyes but overflowing the lids under the stress of emotion or irritation. A chemist will tell you that it is made up of salt and lime and other component parts; but he misses the chief ingredient—the acid of a soured life, the serpentine sting of a bitter memory, the blasted and battered bits of a broken heart. But I have not told you yet what a tear is: it is agony in solution.

Were it not for tribulation, trouble, and tears, this world would be good enough heaven for most of us. We would be willing to take an everlasting lease out to stay in this world. Defeat, despair, doubt, disease and death are the fruits of sin and cause our dissatisfaction with earth. While God did not create sin, he created the possibility for sin, and sin causes our sorrow. But how can we keep sorrow from making us sick, cynical and sullen? Just how can we soften sorrow so that its ministry will teach us Christian truth and turn us toward heaven?

1. Sorrow is Softened by Remembering That it is Universal

Our modern world is still full of sorrow. Man's amazing discoveries and inventions have been unable to provide an egress from evil. In some respects physical pain had been mitigated by advancing medical science. But at the same time the development of the mechanized era has brought social disorganization in the forms of financial panic, unemployment, and uncertainty which have cut deeply into man's spirit. And as yet no gadget has been found which will gather the anguish out of the human heart. Our time demands a wizardry and genius which the scientists cannot supply. However, it is helpful to recall that we all receive the scattered rain of sorrow whatever out station in life. Therefore, don't give yourself over to self-pity. Self-pity leads straight to introversion and that will cause sorrow to fester. A self-pitying self is a pitiable self. Sorrow is universal; the butcher, the baker, the electric light maker, all sooner or later sit under the fountain of tears. Therefore, don't retail your tears, for truly everybody has a full treasury of his own. On the campus of

Cornell University, I believe, facing the lake, is a marble bench, presented by a graduating class years ago. On its surface is inscribed for the benefit of modern students, "To those who shall sit here rejoicing, and to those who shall sit here lamenting.—greetings and sympathy. So have we done in our time."

2. Sorrow Is Softened By Searching For its Source

Sorrow may be caused by your own sins or your wrong attitudes toward life. If there are sins in your life causing physical, mental or spiritual disorder, surrender them and be saved at the foot of the Cross of Christ our Saviour. If your sorrow is the outgrowth of a wrong attitude toward life, consider that as you syndicate your sorrow and become its slave you are losing God and artificially keeping it alive. Excessive and ungodly grief causes deterioration of personality. It ruins health. To see you thus deteriorate—would that please your loved one? That would not be an expression of love but selfish loss and could not make a loved one glad. If your sorrow is a selfishness, surrender it at once. Recently I read of a man who whenever he gets into a tight place, gets an attack of asthma. Unable to meet a certain situation he uses asthma as a pillow to soften his fall, and save his selfrespect. The man is unconscious of his retreatism and does not realize that it is an escape mechanism, a wrong attitude toward life operating within the subconscious mind. However, there is a possibility that your sorrow is genuine and engendered from the outside, perchance by man's inhumanity to man or caused by an accident of nature. Our Lord said that the people on whom the Tower of Siloam fell (accident of nature) and the people whose blood Pilate mingled with his sacrifices (wrong human actions) were not sinners above the rest. In this way our Lord made room for unmerited suffering and sorrow. Our next role will render for us a technique by which we may triumph over this type of tears.

3. Sorrow Is Softened By Employing Its Force

Our Lord indicated that unmerited suffering need not only be borne; it can be used. It need not break us; it can make us, and others! There is an old saying, "When Fate throws a dagger at you, there are two ways to catch it: either by the blade or by the handle." Now Life is bound to throw a dagger at you—for Life is universal. We may grasp the dagger by the blade and let it cut us to the quick—that is one solution. Or we may grasp it by the handle and make it a defensive and offensive tool of triumph. When Life threw our Lord a Cross, He took hold of that worst criminal instrument and by the alchemy of His Spirit changed it into the Power of the Plus Sign. So when suffering comes to us we may react in one of the two ways—we may choose to become bitter or to become better. If we will permit sorrow to make us better, we will bless not only ourselves but the whole wide world.

4. Sorrow May Be Softened By Transforming Its Course!

Instead of keeping the course of your sorrow on the earthly plane lift it up into the presence of God. Since God is love, the burdens of love fall on Him. He takes our abuses and uses them. He makes them redemptive. But we must make the first move for we are free moral agents. Practical James says, "Draw nigh unto God and He will draw nigh unto you." Studdert Kennedy, one of the outstanding British chaplains of the first World War, gave us this description of the Last Judgment as he conceived it. He pictures himself standing before God. The Lord asks him just one question: "Well, what did you make of it?" Well, what did you make of sorrow? Did you transform its course into the highway of God. Most of us have noticed along the Pennsylvania Railroad a sign displayed at the town of Chester: "What Chester Makes, Makes Chester." It is not what a man finds in life that matters most; he may find a valley of weeping. It is what he makes of what he finds in life that really counts. The Psalmist puts it, "Passing thru the valley of weeping, they make it a place of springs." We may take sorrow and transform it from a paroxysm of pain into a paean of praise. valley of weeping may become a place of springs to enrich the world. Crossing the Delaware River from Morrisville one meets this sign, "What Trenton Make, the World Takes." So we may make our sorrow redemptive, not only for ourselves but for the world.

John 11: 35 is the shortest verse in the Bible, "Jesus wept." The scars on hands and feet, and along the hair line, keep all heaven thinking. His pierced side betokens a broken heart. It is He Who comes to us and wipes out every stain of earthly grief. Gently He comes. Why, His step is softer than the step of the dew. It is not like a tyrant bidding you to hush your tears. It is a Father taking you by the arm and with face beaming into yours, tenderly brushes the tears away. Somewhere I have read that meteorites are the only objects in our midst that originated other than here on our planet. Meteorites remind us that heaven is real. It seems to me that meteorites are crystalized tears flung off from the fatherly fingers of God. Poetry, you say? But this is a powerful prose: "And God shall wipe away all tears from their eyes."

He (Dr. G. Campbell Morgan) was keenly alive to daily contacts and incidents that might be grist to his homiletic mill. In one of the most famous cherry orchards of southwestern British Columbia, Dr. Morgan stood amazed at the abundance and size of the fruit. "Well!" he said to the grower, "anyone can see that cherries are easily grown here." "Dr. Morgan," said the fruit grower, "we are fighting for the life of those cherries 365 days in the year." The reply was turned to telling account in a later message on Christian watchfulness.—From "A Man of the Word." (Life of G. Campbell Morgan) by Jill Morgan (Revell).

THE REVIEW LABORATORY

"THE INCREASE CAME FROM THEE"

by Eunice R. Bullock

Church Clerk, Memorial A. M. E. Zion Church, Rochester, New York

In these days when workable methods of evangelism are being evaluated and debated there are some plans which are being given a fair trial and have produced that which can be designated as "satisfactory results." The vital understanding that the Methodist Church is evangelistic in its outlook is too often overlooked.

Three years ago our minister, the Reverend A. C. Bell, was assigned to our congregation by Bishop W. J. Walls, coming to us from Petersburg, Virginia. Besides emphasizing the facts that he came to serve and be useful and to advocate right living, prayer and devotion to His cause, our minister stressed personal evangelism, stating that through this method he hoped that gradually the empty pews of the church would be filled through the reclaiming of old members and the inclusion of new ones.

Practically every phase of evangelism has come in for its share of recognition. The Reverend Kathryn Player, Reverend M. T. Paster, Reverend E. Franklyn Jackson, Mrs. Lucille Lawson, Dr. David H. Bradley and Mrs. Florence T. Reeves have all rendered service at our church either during revival periods, Thanksgiving, Lent or Holy Weeks. From these sources have been drawn the pattern for evangelistic procedure at Memorial Church today.

One of the first projects of evangelism was the Confirmation Class (Church Membership class group admitted to the church on Easter Sunday). In the beginning the minister held himself responsible for the months of instruction involved here but with the rapid growth of the work he has been forced to delegate the major part of this instructional work to the Directors of Christian Education and his assistant, a student at Colgate-Rochester Divinity School. It should be stated that this School has also aided in providing speakers for our Lenten services.

Perhaps more churches need to feel the deep spiritual satisfaction experienced by many of our devout laymen and women who have personally brought new members into the church. To us, it not only denotes a vigorous, aggresive organization but definitely points to the Christian living of our own membership.

Today, through these *revivals*, the church membership classes and personal evangelism Memorial Church can look to more than 100 new members in these past three years. Our Church has not only reclaimed many others but can

note attendance increases in every department of the church. In addition the challenge for growth of our own outlook brings rewards far beyond our concept.

AN INTERRACIAL CHURCH

The Connectional Council had the high privilege of worshiping in the New Walls A. M. E. Zion Church, Roxbury, Mass., pastored by the Reverend J. H. French. A totally new organization of less than one year's endeavor, it promotes many Christian concepts which are not common to our Churches. Noted in action was an interracial Boy Scout Troop, serving its church in every capacity possible, an interracial Usher Board and an interracial membership.

High praise goes to Reverend and Mrs. French for their pioneering spirit, a spirit which, in all too many cases is almost extinct. People of their calibre should not be allowed to suffer the lack of the common necessities of life simply because they are willing souls. Those who are blessed with more of this world's goods should see to this. So many of us find interest in the ability of our churches to pay that we would ignore any call to this type of sacrifice. Since we are unwilling ourselves the least we could do is to support tangibly the man who dares to be a pioneer.

High praise goes to the New England Conference and Bishop Walls as well as the Presiding Elder of the district. It is gratifying to point to such points as Portsmouth, N. H., Springfield, and Roxbury, Mass., as conference achievements in *going* new church organizations.

It is very fashionable nowadays for this age to give vent to long-suppressed resentment and rebellion by ridiculing the religious lives of its elders. One would think, to read some of this muckraking, that all deacons and preachers were Pharisees. It would seem that any generation that has made as big a mess of things as has this one would be too red in the face to sling mud at its forebears. Back of some of it may be a nostalgia and a suspicion that perhaps our elders really had something which our pride will not let us stoop to find Then, of course, we have heard everything, read everything, experienced everything—except those secrets which are hidden from the wise and prudent and revealed unto babes. Even a knowledge of the good may keep us from knowing the best. Knowing too much, we do not know enough.—From "Hearts Afire!", by Vance Havner (Revell).

WHERE ARE THE PREACHERS STATIONED

See Appointments.

The above caption is one of the important questions asked as each Annual Conference closes its affairs. Since the rise of the General Conference in Brooklyn there have been many changes throughout the denomination. Several have been from one episcopal area to another. It is too much to hope that we are again approaching the time when men, regardless of conference or Bishop, will be selected for their ability rather than one being merely a favorite?

From Elizabeth City, and Mount Lebanon Church comes the news that Dr. M. S. Rudd, who served so many years effectively, breaking the policy so long held here that a minister should serve less than four years, has moved on to New Haven, Conn. Reverend Babington-Johnson, who was serving Goler Metropolitan (New Goler), Winston-Salem, N. C., goes to Elizabeth City. The Reverend R. A. G. Foster who has just completed a fruitful and long pastorate in New Haven, one of our oldest Churches, moves on to Oakland, Cal., while Reverend Fauntleroy comes in from the *Coast* and is stationed at Goler Metropolitan in Winston-Salem.

Reverend Hunter Bess, who has served well at Old Goler (Goler Memorial) for a number of years succeeds Dr. E. Franklyn Jackson at Buffalo while the latter, as he did at Buffalo, succeeds Dr. (now Bishop) S. G. Spottswood at The National Church of Zion Methodism in Washington, D. C. The Editor understands that the Reverend Perry is now serving Goler Memorial in Winston-Salem.

While we have as yet to secure all the major changes we do understand that Dr. J. C. Brown is now at Columbus Avenue, Boston, the Reverend Paul Marshall has come in from the *Coast* and is now located at Old Ship in Montgomery, Ala. Reverend Ardrey is located in Memphis, Tenn., and Reverend L. R. Benett is at Mount Zion in Montgomery.

Numerous other shiftings have taken place involving the Reverend R. T. Hunter who is now pastoring the church in Hartford, Conn., with the Reverend A. P. Morris going to Little Rock in Charlotte, N. C. The Reverend James A. Clement goes to Wesley in Harrisburg. The Reverend Edwin Kinney leaves the presiding eldership to assume the pastorate of Union Wesley in Washington. The Reverend F. Thomas Roberts succeeds the late Rev. J. L. White at Galbraith in Washington. Another major change in that city is the appointment of the Reverend C. M. Kirkpatrick at Trinity, succeeding the late Reverend Pagan.

The Winter meeting of the Board of Bishops, we learn, is to be held in Mobile, Alabama, in January. Thus, after many years an important meeting of the Church leadership returns to this Gulf city, long a stronghold of Zion

EDITORIALS

To the Board of Bishops, General Officers and Members of Boards of the African M. E. Zion Church in Connectional Council session, Boston, Massachusetts:

We are indeed grateful to make this our first report for the new term of office following our Brooklyn sessions. We approach this new quadrennium with a deep sense of gratitude for the opportunity of service, for the faith and confidence expressed in us and for the great challenges which we know exist in our denomination. The past four years have given to us a clearer concept of not only the office, its problems and its mission but has brought a real desire to do all in our power to further the cause of our communion.

The General Conference of 1952 is now history. We sincerely wish that a mere stating of that fact could likewise produce the answers to all the difficulties which remain with us. However, this is not so and, if anything, the lack of action has brought about the high necessity of redoubled efforts, clearer thinking and consecrated action on the part of every individual with responsibility in our denomination. This is the outlook as we see it. We have therefore set ourselves to the task of undertaking every act with these matters in mind.

The Review shall continue its policy of attempting to fill needs of our ministry as we see it. This may not always succeed at every level for we are aware, as we have so frequently stated before, that the task is one which presents almost insurmountable difficulties. We face the job of challenging that portion of our ministry who have had a degree of formal training while at the same time we recognize the responsibility of increasing the vision of those who are at least equipped for their mission. The great demand for service and leadership in our denomination is more pronounced today than ever before and we can consider success only in the light of the meeting of this imperative thinking. This acknowledges the fact that pastoral work has abandoned the simple paths of the past and has taken to the complex highways of the present.

As with the disciples of the events of that first Easter Sunday, it was our sincere hope that opportunity would have been presented for the larger service which the church so definitely demands, but to us, has come the mandate to, instead, retrench. Every clear thinking leader will know that to do so now merely sounds the death knell of our living. To decrease our reading, our study, is to throw us completely out of step with every denomination in the land and bring us to the actual point of inferior leadership while the age demands better service from this group. Without a doubt the *Review* cannot, with a clear conscience, abandon its stand for sacrificial consecration among our ministry. We must refuse to give up the fight for pastors who know their responsibility to God to reveal Him without fault to their people. To do this well our heads

must be in order, our thinking must be clear, our purpose, unselfish. The *Review* feels that this is a united mission of the Church, its schools and colleges, its Boards, its editorial department, its total leadership. Success is a joint responsibility as failure will be a joint responsibility.

As in the past, the *Review* will not be interested in any controversy within the Church which cannot suggest a clear, Christian solution. We have held, and will hold, to the belief that we face an imperative call to *sell* Zion to our own membership. We have insisted and will insist that by virtue of election and consecration the official family of the Church is the best she could have. If this is not true, then the General Conference, or, in the interval of its meeting, the Board of Bishops, have the sacred responsibility to correct this fault. And while the Editor reserves the right of private criticism or public spoken beliefs, the pages of the *Review* are not his for this purpose. Likewise, the *Review* is not a vehicle to advance the Editor's fortune or that of any other persons. For that reason we shall continue the policy of keeping from our pages any reference to aspirations by avowed seekers of church offices.

No head of a Church periodical can succeed without knowing his church It has been the Editor's policy to seek to understand the peculiar problems of our Communion. We assert that the Board of Bishops and the Connectional Council has a clear duty to encourage the furtherance of this understanding that the General Offices of the denomination widen the field of their usefulness by being well acquainted with every segment of our Communion.

We made a request of the General Conference for a sum which might have been used to supplement the subscription payments. Since the budget remained the same nothing was done. Last January we called to our Board of Bishops' attention the problems which every periodical in the nation is facing today. Church periodicals, with limited possibilities, are faced with a more difficult situation than that of the secular press. We have already stated that our periodicals, no matter how we look at them, are the life lines of our Church. We must not only be realistic in this matter, we must be Christian, unselfish and charitable. The *Review*, as with every one of our periodicals, depends on subscriptions. That is the only scource of meeting publishing costs which have doubled since 1946.

We gratefully acknowledge the sympathetic interest of the Bishops who have held the Spring Conferences and whose reports will appear in the January listings. We are well aware that we can do nothing except through your favor. We deplore the responsibility which this places but we are sincere in our appreciation of your understanding.

Because of the rise in costs we are compelled to pay strict attention to the expiration dates. Mimeographed notes will be placed in the final issue of the Review according to the meeting of the Annual Conference. We are certain

the ministry of the Church will understand the necessity of this action and make every effort to cooperate.

David H. Bradley, Editor-Manager

THE STATE OF THE CHURCH

The first Connectional Council of the new quadrennium met at the historic · Columbus Avenue Church, Boston, Mass., July 29th. While announcements of the Boards had not been made several of them had scheduled meetings at this session. In practically every case, however, the groups found only a restricted attendance, this, in spite of the grave necessity of ironing out many problems which have developed as a result of the actions of the General Conference at Brooklyn. Since the denomination will be working with the same budget of the past four years in spite of inflationary costs it appears to this editor that there is but one course open for the entire communion, the devising of ways and means of intensive action on the part of us all. Coupled with this all-out effort to find the best action in every case should be a determination to place above all else the denomination itself. This has yet to be done for in all too many cases of belligerence of the General Conference delegates can be traced to certain dissatisfactions which ought not to be ignored. As has been stated in other periodicals of our communion, the opposition was not to the budgét but to certain practices which some members of the Board of Bishops have already labeled illegal. Another four years with no effort to win over the ministry and laymen of areas to this type of thing will only bring certain and tragic disaster to us all. The matter resolves itself to the point that not only were Bishops and General Officers, Christian Education with its school and college system, teachers and presidents and building programs hamstrung, but they were sent back with the same salaries of 1948 which means that for eight years there will be no increase to meet the rising costs of living. The tragedy is that the major cause of this travesty of justice will be to recoup by means pecular to themselves while the rest of us remain helpless. If this result would close this issue we believe that few of us would be unwilling to pay the price but the rising crescendo of rebellion is not being put down by any of the several modes now being devised. In fact, the situation has taken on the attributes of the most vicious cancer and surgery is doing nothing but spreading the unrest.

We must, somehow find the courage to be concerned for Zion. There will be many who will, no doubt, disagree with the editor but these are times when desperate action ought to be considered. If it means re-thinking our whole program and the means of achieving it, then this should be done. No one will deny that we can ill afford time or money on old, unfruitful methods. In our limited judgment our constituency has reached the point where loyalty cannot be the strong arm it once was. With the joined battle of civil rights the Negro Church is coming in for its share of criticism and a new generation is demanding that it receive full value, both spiritual and temporal.

LOOKING AHEAD IN BOOKS AND PAMPHLETS

Recently there has been increased interest in books and pamphlets which can be made available to the entire congregation either on a basis of exchange or "one to a family" arrangement. For this reason we are listing several of these pamphlets which can be distributed at low cost to the entire church.

At the recently held General Conference in Brooklyn the Board of Bishops took note of a need for family life guidance. This action appears to be not only a vital matter but if the church is to recognize its challenges in time to be effective, a crucial one. We are therefore recommending the following pamphlets for church use. All listed can be secured from our own Christian Education Department or through either the Eastern offices or the Midwestern Branch of the National Council of Churches.

To be made available in quantity is the work by Charlotte and Paul Reynolds called "Ten Suggestions For Enriching Family Life." We merely list the "ten suggestions" with the feeling that they are so worthwhile that our ministry will find an immediate need for their message:

- 1. Have Fun Together
- 2. Celebrate Special Days
- 3. Share Experiences
- 4. Sing Together
- 5. Work Together
- 6. Understand Each Other
- 7. Have People In
- 8. Go to Church Together
- 9. Worship Together
- 10. Give Sacrificially

The cost of this pamphlet is 3c each or \$2.00 per 100.

"Marriage Troubles can be Overcome".

Again recognizing that people just will not take time to read a great deal, this pamphlet follows the brief outline so necessary to get across a message today. The 20 basic questions which it lists have been so drawn up that they cover most of the problems which couples face today. While the answers are not specific they do lend aid in seeking an answer.

This pamphlet can be secured from the sources named above for 5 cents each or \$2.75 per hundred.

The Minister, The Director of Christian Education and the Sunday School Superintendent A Team.

Recently issued is a valuable booklet with the above title. The pamphlet fills a need of many years' standing and should be particularly helpful to the ministers of our communion. Again it is the type of work which does not take too long to read and is so drawn up that one may immediately see the functions and the interrelationships of each of these individuals in the local church setup.

This pamphlet can be secured for 10c.

THE LOCAL CHURCH DIRECTOR OF CHRISCTIAN EDUCATION

Every Church who sees the great need of an effective Christian Educatio: program will find a definite need for this pamphlet. The need for a Director of Christian Education is not only carefully explained but his or her duties are carefully outlined to the point of unmistakable clarity. His relationship to all other church officials is likewise carefully outlined. Another matter carefully considered is that of the qualifications of the Director, his place in the Church, financial arrangements, etc.

We are sorry that we cannot give the price of this pamphlet but we suggest that the Christian Education Department be contacted.

Dwight L. Moody was asked up to London to meet a group of clergy there. Some four hundred had gathered. In his quiet, quick, keen-witted fashion, Moody answered questions for about an hour. Then someone asked the question always asked, "What's your creed, Mr. Moody?" Quick came back the answer, "My creed's in print."

Oh, in print! Nobody knew of Mr. Moody having written anything. And the question came at once, "Where?" "What's the title of the book?" And four hundred hands reached for four hundred pencils to write down the unknown title. Very quietly Mr. Moody said, "Isaiah fifty-three, five."

-From "A Treasury of S. D. Gordon" (Revell)

Laymen of the Church should be interested in reading an article by Horace A. Young appearing in the May issue of the National Council Outlook entitled: "Is the 'Effective Layman' a Myth?" This code as stated by Mr. Young should be the criteria for our own layman's movement.

CHURCHES FOR OUR COUNTRY'S NEEDS, AUDIO-VISUALS

Audio-Visual Material for use with the Home Mission Study Theme for 1951-52

CHURCHES FOR OUR COUNTRY'S NEEDS

Again Pioneers. 70 min. B&W. Sound. Produced by Protestant Film Commission. Rental \$12.00. Tells the story of the experience of a self-satisfied town that tried to keep the children of "THE PATCH" from attending its schools. A lot of home missions goes into the picture which is highly dramatic and deeply religious.

On Common Ground. 22 min. B&W. Sound. Rental between \$6 and \$8. Ready for release by late fall. Shows the work of a larger parish and how these rural churches have found new life and strength to cooperate planning and action. Important to city as well as rural churches, both to see how our national boards assist in such situations and what can be done in rebuilding Christian faith at the grass roots of our nation.

Like A Mighty Army. 48 min. B&W. Sound. Rental \$12.00. A splendid story of the way a young garage owner persuades his church to assist in starting a mission church in a fast growing suburb. Brings out the conservative opposition so often encountered and shows how it was overcome. Contains a vital Christian message.

In His Name. 40 min. B&W. Sound. Rental \$10.00. A fine new film showing how a minister of a downtown church is led to serve the surrounding community "In His Name." His passion for service starts when a boy breaks a window in the church and sends a note saying he will pay for the window. He enclosed eight cents, all he has. From time to time he sends additional contributions until the debt is paid. But much more important is the effect this has on the minister and his congregation.

For All People. 26 min. B&W. Sound. Rental \$6.00 (\$8.00 for denominations or others than Disciples of Christ Churches). The story of the work of All People's Christian Church and Community Center, Los Angeles.

That They Might Have Life. 20 min. B&W. Sound. Rental \$5.00. Shows work of a city church that serves all the people in the neighborhood, especially how the pastor influences an American boy of Italian parents to be a responsible American citizen.

The Reverend William W. Clemes has written an article in the National Council Outlook called "Behind the Bamboo Curtain." Thus this "Curtain" joins the two we know about already, the "Iron" and the "Cotton".

FILM STRIPS

This is Delmo, Made in U. S. A. 85 frames, color, 2 records 78 rpm. Rental \$3.00. A story of cooperative work in rural Missouri among the share-croppers. Tells how the young people of the church joined in the work project to help these people.

Made in U. S. A. 67 frames. B&W. 2 records 78 rpm. Rental \$2.50. Beginning with the many advantages Americans have, this strip shows where there is still serious needs in rural and urban America, and the work which the Home Missions Council is doing in these socially neglected areas.

In Unity Strength. 53 frames. B&W. Silent. Rental \$1.00. Tells how four small churches united in a ministry that brought new vigor to all. Especially useful in presenting one way to solve a rural church problem.

Beyond City Limits. 83 frames. B&W. 2 records 78 rpm. Rental \$2.50. Seeks to interpret the changes which have taken place in rural America and points to the necessary adaptions and strengthening of the program of the rural church to meet present day rural conditions.

Besides carrying the official family of the church the Bulletin of St. Paul Church includes the name of the resident Bishop and that of the District Superintendent, thus linking the church with the denomination. And at the bottom of the bulletin the following seems to be of great aid:

Information for the Pastor:

Sickness, please call	New residents	Change of address
Desire to join church	Visitor today	Desire interview
Name		
Address	***************************************	

Kindly fill in this blank and give to the pastor or place on the offering plate

Fall meetings of the National Council of Churches, Division of Christian Education, will be held at the American Baptist Assembly, Green Lake, Wisconsin, October 4-14, 1952.

These ideas come to us from the Messenger of St. Paul Methodist Church, Trenton, New Jersey.

This Church is part of the Body of Christ. It lives by the love and loyalty of its members and friends. Its doors are open to all who would walk with God. Its worship is designed to deepen the hunger for righteousness. It strives to give rest for the weary, comfort for the troubled, hope for the downcast and the Christlike strength of a quiet mind to all who come within its portals. Enter not without a prayer to God for thyself, for those who minister and for those who worship here.

THE STATE OF THE COUNTRY

The following is a report of the State of the Country submitted to the 42nd Session of the Michigan Annual Conference. The writer is the very efficient pastor of St. Mark A. M. E. Zion Church, Chicago, Illinois, the Rev. Edsel Ammons:

To the Bishop, Rt. Rev. John W. Martin, Officers, Pastors, Delegates, Members and Friends of the 42nd Session of the Michigan Annual Conference, the following is a report of the committee on the State of the Country:

"God created man in His image and man has hastened to repay the compliment." These words of the philosopher Heine very poignantly and searchingly prod at the heart of the dilemma which this nation, like every nation of our world, faces this day. The gigantic proportions of the Father of our Lord have in a frightening manner been overlooked in the hurry and indifference of our day. Visions of world brotherhood and the universality of God's love, so meaningfully interpreted by the Man from Nazareth, so demanding in its implications, have been eclipsed by the shadow of selfish concern, the shadow of immorality—the little gods—that are figments of our confused imaginings, our doubts, our fears.

There have been many explanations offered in vain attempts to uncover valid reasons for our plight; all have proven their inadequacies. One thing we can say, however, our great world dilemma, in reality, a reflection of our own individual dilemmas, stems from the fact of the growing distance between God and ourselves. To a large degree, we are losing our grasp on the source of life and consequently on the standard of life.

We are witnessing the dawn of an age of marvel. We have, in unparalleled fashion, uncovered numerous of the wonderful truths of God. Announcements of miracle cures, jet propulsion and of course, atomic energy burst across our headlines with amazing swiftness. It would appear that in some way we would endeavor to use these channels of discovery as inroads to greater peace and personal security. Instead, we are doing our best to employ them as weapons of horror, insecurity and death.

There is a saying that only the ignorant preacher would talk about the world coming to an end; now the erudite scientist is prophesying it. It was said by oft-quoted elder statesman Bernard Baruch: "The next war will be fought with atom bombs but the fourth (4th) one will be fought with sticks." Thus, the whole top side of the earth seems to be caught up in a maelstrom of terror and fear. And our country is not excluded.

The state of our country, therefore, may adequately be described in terms used to describe human beings. The country is suffering from a kind of national neurosis, born out of the fear of insecurity; it stands almost

alone. England, France, the Scandinavian and Asiatic nations all have gone socialistic, leaving our country as the only real capitalistic system in existence today. This has certainly created fear. And for that reason we have impetuously taken the wrong roads to peace. We have hysterically plunged into a Korean war which has destroyed fecund years of young lives and which has so endangered the economic security of our country that national bankruptcy is evident. We have lost face in Asia and in Eastern Europe and are desperately trying to buy it back with grain, goods and dollars. Not only this but military men are affirming that we are not just losing equipment and men in Korea but the war itself, because of certain geographical impediments and the fear of getting beyond the Manchurian Border. Behind all of this manifestation of fear is the shadow of Joe Stalin cast upon the iron curtain.

On the American scene itself we have the symptoms of economic insecurity expressed in the present steel strike; moral decadence expressed in the dishonesty in government; social disintegration reflected in unholy coalitions between pseudo-liberal Republicans and southern Democrats whose basic political differences outweigh their similarities. Yet they join forces together to deprive the darker American citizen of the right of equality of opportunity. Moreover, in the current presidential campaign, there is a dearth of presidential timber and the final choice for a president resolves itself into a matter of selecting the best bad man. Not one of the leading presidential aspirants has come out unequivocally for the rights of man regardless of race. Each one's decision has been contingent upon either "if the Democratic platform writes it in I'll follow" or "leave it to the states." Only President Truman, now in the twilight of his reign, has stated unequivocally his position on civil rights; and this statement was made at a commencement address at Howard University this month.

As regards our economic state, we are already in a depression if we accept the definition of depression as "an economic situation in which the average worker cannot save out of his take home pay or is forced to live to the margin of his income." In the city of Chicago, the cost of living is highest in its history and this is indicative of the economic disease of the entire country since this area is among the most industrial in the United States.

These staggering conditions are a challenge to the Church of Jesus Christ; a challenge for us to rise up as men of God in the name of God and cry out against political, social and economic indignities. For surely as Edwin Arlington Robinson has said: "This world is a little kindergarten where men, like children, are spelling God with the wrong ABC blocks."

Humbly submitted by your committee,

Rev. J. C. Hunter, Chairman Rev. Edsel Ammons, Writer

Rev. Earl Peterson

REFERENCE NOTES FOR 1952

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- Hour is Come for a New Interpretation of the Time in Which We Live, The, by Reverend J. F. Dunn, Vol. LXII, No. 4, p. 188
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- In The Midst of Years by Rev. Stephen Gill Spottswood, Vol. LXI, No. 2, p. 78
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- Lost Opportunities and Present Day Challenges, by Bishop Raymond L. Jones, Vol LXII, No. 4, p. 198

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